

44th  
ANNUAL OUTING  
ALEPPO TEMPLE, A.A.O.N.M.S.

WHALOM PARK, Fitchburg, Mass.

August 12, 1925

SPECIAL TRAINS leave North Station at 9.30 A.M., Daylight Saving Time. A short street parade in Fitchburg on arrival of train, after which take trolley to the Park. (No parade in Boston.)



A MEETING will be held at PAUL REVERE HALL, MECHANICS BUILDING, Huntington Avenue, at 8.30 a. m., Wednesday, August 12th, for the balloting on candidates and conferring the degree by obligation. Candidates report at Paul Revere Hall at 8 a. m. After which we will proceed to Whalom Park for the Annual Outing.

CIGARS AND SOUVENIRS DISTRIBUTED ON GROUNDS

There will be contests in various games, with prizes.

BASEBALL

QUOITS

TRACK SPORTS



# MENU

POTATO SALAD

CRABMEAT SALAD

TUNA FISH SALAD

QUEEN OLIVES

FRANKFORTS SERVED HOT AND ROLLS

ASSORTED PICKLES

ASSORTED MEATS FOR SANDWICHES

BOILED HAM

ROAST SIRLOIN OF BEEF

LARGE BOLOGNA

BOSTON BAKED BEANS

BREAD AND BUTTER

ICE CREAM, LARGE BRICK

ASSORTED HOMEMADE CAKES

GINGER ALE

HOT COFFEE

DOUGHNUTS AND CHEESE

CRACKERS

In order that you may be properly fed it is imperative that we know not later than August 8th how many are going to be present. Therefore, order your tickets early. Don't blame anyone but yourself if you are too late. \$5.00 by Automobile; \$7.00 by Train. Get your tickets of B. W. ROWELL, MASONIC TEMPLE.

*B. W. Rowell,*  
Secretary

*Walter W. Morrison*  
Potentate

## SPORTS

*Suitable Prizes will be given for the different Events*

### SWIMMING EVENTS

*Directed by BENJ. JAMES*

50 and 100-YARD SWIMMING RACES

DISTANCE PLUNGE

UNDER-WATER SWIM

WATER POLO

FANCY DIVING

### BASEBALL

*Direction of S. C. L. HASKELL, BENJ. OSTHUES and "JAKE" MORSE*

*FITCHBURG NOBLES vs. ALL ALEPPO*

### TRACK EVENTS

*Direction of WALTER KNIGHT and WALTER JENNEY*

POTATO RACE

HOP, STEP AND JUMP

BROAD JUMP

HANDICAP 100-YARD DASH for Fat Men (Weight, 200 or More)

PIPE RACE

50-YARD BACKWARD RACE

THREE LEG RACE

WHEELBARROW RACE

QUOITS

*Entries for the events can be made to WALTER E. KNIGHT, ALEPPO TEMPLE, 262 Washington St.  
or on the grounds*

#### COMMITTEE ON SPORTS

SAMUEL C. L. HASKELL

ROY A. FAYE

BENJ. OSTHUES

WALTER KNIGHT

BENJ. JAMES

BOB ROBINSON

WALTER JENNEY

#### COMMITTEE ON ARRANGEMENTS

F. H. APPLETON

J. D. ROBERTSON

B. W. ROWELL

C. E. HOLMAN

C. A. WEITZ

H. B. PERKINS

F. E. BOLTON

W. W. MORRISON

WILLIAM SPOTTISWOOD

ALEPPO'S WONDERFUL DRUM CORPS  
WILL GIVE A CONCERT  
AT THE PARK





# THE IMPERIAL COUNCIL

## WHALOM PARK FITCHBURG

*A Delightful Spot where Nature  
Has Done Her Best*

A beautiful pine grove and green rolling hills of over eighty-five acres on the shores of a beautiful spring-fed lake, out in the middle of the country. On the lake a modern launch makes regular trips, and a big fleet of canoes and row-boats are always available. A large merry-go-round will furnish amusement for the young members. A Miller & Baker roller coaster, one-half mile long, with the dips that make your hair stand on end — which will come in handy for the boys seeking a thrill. One of New England's longest and coolest ballrooms, where the best of orchestras play.

### BARNEY RAPPS

*Famous Palais Royal Victor Record Orchestra  
of New York, will play*

Also one of New England's largest open-air theatres, seating almost three thousand. A beautiful deer park. A very good baseball field, where the Fitchburg boys are going to trim Boston. Hundreds of teeters and swings for the younger members. The Whalom Inn, with its large and cool dining room, where the best of food and service can be had, and also Shriner headquarters. Excellent parking facilities opposite the F. & L. bath house, holding five hundred cars. Three bathing pavilions, with a nice beach, where the boys who get heated up can quickly

### COOL OFF!!

Ancient Arabic Order  
Nobles of the Mystic Shrine  
for North America



OFFICE OF THE IMPERIAL POTENTATE,  
DENVER, COLO., JULY 6, 1925.

GENERAL ORDERS, No. 2.

TO ALL POTENTATES OF SUBORDINATE TEMPLES:

**"Es Selamu Aleikum"**

By vote of the Imperial Council the Recorders of Temples are requested to publish a copy of this portion of the address of Imperial Potentate James E. Chandler in a notice of some session of the Temple.

### THE SHRINE

Perhaps a word or two about the Shrine as an Order would be of interest. Today we have a membership of some 600,000 of the representative citizens of the United States, Canada and Mexico. This list is made up of men of every occupation and from every corner of the continent. They have all taken the same journey over the "Hot Sands" and have stood the "Moslem Test," and have been inspired by the same lessons that teach high ideals of fellowship, friendliness and mutual understanding. These are ideals which when observed must lead to a better citizenship on the part of the members of our Order and be of great value to this government of ours.

We hear much of the joy of living, and too often, perhaps, it is but a trite phrase. In the frank and happy communion of kindred spirits such as the Shrine promotes and encourages, this phrase has taken on a real meaning and has become a genuine, living sentiment that warms and expands our entire being, and now overflows out into the world beyond the limits of the four walls of our Temples.

The doctrine of the Shrine is that from friendliness can be had the quickest response to the call of distress. Based upon this, the Shrine reaches deep into the foundation of our human nature and has a destiny for doing of great good which will continue to grow and labor and do much to wipe away the lines of pain and substitute therefor the smiles of contentment and happiness.

The Shrine is no longer to be called the playground for Masons and with that dismissed as merely a group of men indulging in pranks prompted by frivolous impulses. On the contrary, the Shrine today means much in the lives of many, for it is developing a wonderful work of beneficence to humanity. A work that reaches far out beyond the boundaries of itself and the lives of its members into the poor and neglected homes of those who suffer, and whose suffering and distress and helplessness would last through life were it not for the great, operative charity that the Shrine now sponsors



as a part of its mission in this world. This great charity is the "Shriners' Hospitals for Crippled Children." Scattered about the continent in convenient places, these great institutions have become the lodestar for the deformed and crippled little children escaping from homes in which only the bare necessities of life can be found. Homes in which circumstances are such that no relief could be hoped for because of the poverty that forbids the purchasing of a cure. To such is extended the great, kindly hand of the Shrine. A strong, gentle hand that gathers the poor, helpless and hopeless child in it, and with kindly touch corrects and cures the deformity that held the child in bondage. Then it sends this child out into the world erect and self-reliant, a sound being ready and able to face the battle of life without physical handicap.

The members of this Order do not come from any one little corner of the country, but from everywhere. Out of the little byways, as well as from among the great arteries of commerce. The small town of the countryside matches its members with the teeming cities that furnish their part. This personal contact of an honest, earnest man with another who comes from a different environment, and who has perhaps a different experience and viewpoint of the same problems of life, tends to develop in both a consideration for conditions and an appreciation of the reason for the actions of others. And, Nobles, it is because this Order of ours is made up of what might be termed a selected group of the citizenship of the country that we who are members of this group should at all times give careful consideration to the things we do, so that the laymen may feel that we are not mere selfish men whose only ambition is a few hours of personal enjoyment at occasional times. But rather that we use the kindness of our ceremonials and the acquaintance of our membership for the purpose of encouraging all of those finer things of life that have to do with the establishment of a high plane of citizenship that must and will carry forward the principles of this government of ours, and be an insurance that none of the discordant elements that raise their threatening hands shall ever be able to shake our liberty and our freedom from the pedestal upon which the fathers of this country have placed them. Wherever a Temple of this Order is established, representing as it does the elements of Freemasonry, there is established an additional bulwark to that force that holds back those whose principles are dangerous to the government. We must be very alert, my friends, for it rests upon us in a large measure to insure this protection, and we must not fall asleep with any false sense of security. Ever let our membership in this Order serve constantly to remind us that we have duties beyond those of mere convenience and comfort to ourselves.

We must remember at all times that while we are Shriners by choice we are Freemasons by profession, and that at no time does the Shrine require, or in any way suggest that when we assemble as Shriners we are exempt or excused from our duties as Freemasons. Nobles, this is a matter that is close to the hearts of all of us who have the desire to maintain the good opinion of others, our own self-respect and the good repute of the Shrine uppermost in the public mind. Our conduct as Nobles at all times, and especially when we are in groups before the public, and our actions are subjected to the observation and scrutiny of those whom we choose to call the "profane," must be such that the impression made by our Order on the community at large is a favorable one. As that impression is created, so are the Shrine and its members classed. It is important to us as Nobles—and, after all, we are deeply concerned with the opinion that the world has of us—to be careful in our behavior at all times, but perhaps we should be even more careful when wearing the insignia that proclaims our membership in the Order. As individuals we are inclined to be scrupulously careful of our actions and to have a regard for the opinion of others. I ask you never to forget to carry the same personal standard when you assemble as a group of Shriners. Each one of us is responsible for the opinion had of all of us. We are judged by our aims, and we must aim high if we desire favorable judgment. Consequently, because we are Shriners we should be the more concerned in the matters that tend to establish citizenship of our country. We want decent, honest citizenship, and we must have decent, honest citizenship if we hope to have our flag continue to fly at the top of the staff. Let each one of us ask himself each day whether or not he has contributed to the betterment of citizenship and the maintenance of good government, either by his own actions or by resenting the destructive

actions of others. We Nobles of the Mystic Shrine, perhaps more than any other class, should stand for law and order, and insist that there be the greatest regard given to the law of the land as it is on the statute book in plain language for the rule and guide of civil conduct. This should be done without regard to individual interpretation as to the wisdom of the law. Our constant effort should be to advance ourselves and our forces into a nobler and happier condition of everyday living. We must recognize that heroism in relation to good morals is sometimes a difficult thing, and that very few men really do as well as they might. It is a good deal easier to allow the conveniences and exigencies of everyday life and selfish interests to overwhelm the inclination to make a positive effort to oppose things that we know have a tendency to create undesirable conditions. As it is with men so it is with the organizations made up of men. The Shrine ought not to compromise with any idea of wrong. The members thereof should each one have the habit of individual definite integrity, and by so having it thereby create such a condition in our Order that we may well be proud of it. Then the Shrine will take its place along with those great moral agencies that appeal to clean-thinking and patriotic men and receive their approbation.

My journeys about the jurisdiction have brought me face to face with many thousands of the men that make up this Order. The result of this experience has been to impress upon my mind a composite picture of a Noble of the Mystic Shrine, and this is it: A fine-looking, clean-cut, clear-eyed gentleman, whose actions are prompted by the impulse of charity and good will, cheerfulness, and an intelligent appreciation of all those things that go to make life worth living both for himself and for those with whom he comes in contact. All rational men delight in laughing with one another, the spirit of which is much different than that which prompts the laughing at another. The Shrine has in it some element that teaches men how to be legitimately frivolous and yet not lose their own self-respect. In it there is a philosophy that unites men in a happy bond and encourages them to associate with one another along the lines of the frank democracy of boyhood and yet retain the dignity of manhood. An Order that can create this condition must be regarded as a valuable asset in everyday life and looked upon as a possession of great value.

The Shrine today is no longer a mere jovial, haphazard group of good-natured men whose only thought for the time being is that of the playful hour. To this playful hour has been added a serious hour, in which the question of "What can I do for my fellow man?" is given earnest consideration. Today finds the Nobles of the Mystic Shrine enjoying their fun with more zest and a better relish because they have rounded out the purposes of the Order and it is now performing a service to others less fortunate. Thus does the Shrine justify its existence, and each member thereof feels the happier because of these services performed. Let each Noble of the Mystic Shrine be a bearer of true happiness and a doer of kind deeds to all, particularly to those who are suffering and whose hearts are heavily laden.

Let the words fit the action and the action fit the words.

"One ship goes East, the other West,  
By the self-same winds that blow.  
'Tis the set of the sail, and not the gale,  
That determines the way they go."

Let us set our sail right!

ATTEST:



*J. P. Burgers*  
Imperial Potentate.

*B. M. Powell*  
Imperial Recorder.

## "FOR THE DEFENSE"

By DUDLEY GLASS

The Shriner is a genial chap and full of pep and fun; he likes to have a jolly time when daily work is done. He likes to don the crimson fez and listen to the band and cheer the luckless candidate who cross the burning sand. He likes to sing and march and dance, and there are lots of fellers who think the Shriners nothing else but rough-house raising hellers.

But ask the happy boys and girls who used to limp or crawl; the crippled children of the poor, who had no chance at all! Ask them who saw their twisted limbs and made them strong and straight; who gave them a new start in life, saved from a cruel fate? Ask them what means the crescent pin, that jeweled "badge of fun." They'll tell you of a man-sized job these Shriner boys have done.



"You say that you want some name engraved on this ring," said Jimmy Blake to the bashful young man.

"Yes; I want the words 'Edgar, to his dearest Alice,' engraved on the inside of the ring."

"Is the young lady your sister?"

"No; she is the young lady to whom I am engaged."

"Well, if I were you I would not have 'Edgar, to his dearest Alice,' engraved on the ring. If Alice changes her mind you can't use the ring again."

"What would you suggest?"

"I would suggest the words 'Edgar, to his first and only love.' You see, with that inscription you can use the ring half a dozen times. I have had experience in such matters myself."



Sweet Young Thing (coming in with Ed Harvey after a bridge party) — "Oh, mother, I captured the booby!"

Mother — "Well, well! Come here and kiss me, both of you."



Our official poet, "Bob" Robinson, says:

I love to watch the rooster crow,  
He's like so many men I know,  
Who brag and bluster, rant and shout  
And beat their manly chests without  
The first damn thing to brag about!



And Doc. Haywood this:

Father: "Great heavens, son, how you do look?"

Son: "Yes, father, I fell in a mud puddle."

Father: "What! And with your new pants on, too?"

Son: "Yes, father, I didn't have time to take them off."

"Didn't get much rest last night," said Harry Fleming.

"Howzat?"

"Window was up, shades were up, couldn't sleep for the life of me."

"Why didn't you get up and put the shades and windows down?"

"Couldn't, they were in the house across the street."



The Pote contributes this:

A salesman, bringing his bride South on their honeymoon, visited a hotel where he boasted of the fine honey.

"Sambo," he said to the colored waiter, "where's my honey?"

"Ah don' know, boss," replied Sambo, eyeing the lady cautiously. "She don' wuk here no mo'."



Abe Berenson vouches for this one:

A three-year-old girl was taught to close her evening prayer during the temporary absence of the father, with "and please watch over my papa."

It sounded very sweet, but the mother's amusement may be imagined, when she added, "and you had better keep an eye on mamma, too!"



Here's one by Don Holmes:

The sick man had just come out of a long delirium.

"Where am I?" he asked, feebly, as he felt loving hands making him comfortable. "Where am I? In heaven?"

No, dear," cooed his devoted wife. "I am still with you."



Bob Roddey says the following is true:

A rich plumber, who passed away and went where all plumbers go, reported to the devil and was told to go ahead and install the new hot-water system.

"All right," answered the plumber. "Give me a helper and I'll start in."

"Oh, you'll have to do the work yourself," chuckled Satan. "You don't have a helper. That's the hell of it."



This one is vouched for by Noble Wetmore:

He — Your husband looks like a brilliant man. I suppose he knows everything.

She — Don't fool yourself. He doesn't even suspect anything.



Will Storer tells this one:

Lady Customer: "I would like a pound of sulphur. How much is it?"

S.: "Fifteen cents a pound, madam."

L. C.: "Why, I can get it for ten cents up town."

W. S.: "I know it, madam; and there also is a place where you can get it for nothing."

# Aleppo Temple OUTING

Whalom Park, Fitchburg, Mass.

August 12, 1925

BY TRAIN

\$7.00

No.58

*Detach coupons from ticket to prevent loss*